

# The Merrill-Palmer Quarterly

Established to further the objectives of the Merrill-Palmer School by presenting material relative to the concerted efforts of numerous professional disciplines toward the advancement of knowledge in the many areas of family living.

## EDITORIAL BOARD

Ralph E. Sloan, *Editor*

Martin L. Hoffman  
Aaron L. Rutledge

Ivor Johnson Echols  
Marjorie D. Sanger

D. Keith Osborn  
Leland H. Stott

*Ex officio:* William W. McKee

---

---

|        |      |      |
|--------|------|------|
| VOL. 1 | FALL | 1954 |
|--------|------|------|

---

|  | <i>Page</i> |
|--|-------------|
| THE MERRILL-PALMER QUARTERLY   |             |
| Doris Miller Patton . . . . .  | 2           |
| EDNA NOBLE WHITE (1880-1954)   |             |
| Dorothy Tyler . . . . .  | 3           |
| TOWARD A THEORY OF INFLUENCE TECHNIQUES: PRELIMINARY REPORT            |             |
| Irving E. Sigel, Martin L. Hoffman, Albert S. Dryer and Irving Torgoff | 4           |
| AGING—SCOPE AND PERSPECTIVES   |             |
| Lawrence K. Frank . . . . .  | 18          |
| COUNSELOR TRAINING AT MERRILL-PALMER SCHOOL                            |             |
| Aaron L. Rutledge . . . . .  | 23          |
| LIVING IN OUR TIME   |             |
| William W. McKee . . . . .   | 26          |
| M-P PLANS AND PROJECTS . . . . .                                       | 33          |
| PROFESSIONAL POSTSCRIPTS   |             |
| Dorothy L. Tyler . . . . .   | 40          |

---

The MERRILL-PALMER QUARTERLY; published four times yearly by the Merrill-Palmer School, 71 E. Ferry, Detroit 2, Michigan. Manuscripts consonant with the objectives of the M-P Quarterly may be submitted for possible publication. Subscription: yearly, \$1.50; single copies, 50 cents. Printed in the U.S.A.

R v.1 Fall '54 - Summer '55

## THE MERRILL-PALMER QUARTERLY

The Merrill-Palmer School, in achieving the objectives for which it was established, has dedicated its program to the education of people for better family living. For 30 years the School has been an inseparable part of the broad community and has reached out beyond the campus with service and study programs. It has carried its educational program into the immediate community and through its students has reached many colleges and universities and has contributed leaders to all parts of the world. Merrill-Palmer has made contributions to research, with results, with explorations of methods for gaining understanding of human development, and with publications by its staff.

Publication of the *Merrill-Palmer Quarterly* fulfills the long felt hope of those who have carried a continuing responsibility for the development of the School—to establish a channel specifically for the publication of material produced by present and former associates of the School. Such a channel has been envisioned as an immediate and continuing outlet for reports of projects in progress; results of exploration in both teaching and research; papers by staff and consultants; results of significant conferences held; news of the plans and activities of staff and students; reports from those formerly at Merrill-Palmer whose subsequent experiences in their own families and communities relate to the interest of the School; and, the dissemination of information characterizing the broad aspects of Merrill-Palmer's program. Recent developments at the School and the expansion of its program indicate more strongly than ever before that Merrill-Palmer should not be limited solely to the campus.

From the beginning the Merrill-Palmer program has been centered upon teaching planned around the development of the individual student, services to family members from which to gain greater understanding of human growth and behavior, and the initiation and continuation of research. As the program has been carried on with these objectives it has been possible to reinterpret the intent of the founder, Mrs. Lizzie Merrill Palmer, with new insights and ever increasing knowledge being brought to bear on an expanding program.

This first issue of the *Quarterly* is the realization of a dream made possible through the generosity of Mrs. Katherine Smith Diack. As one of the original members of the Board of Directors who were responsible for the interpretation of the founder's will in the establishment of the School, Mrs. Diack's devotion and vision throughout the years are exemplified in this act of hers which makes the *Merrill-Palmer Quarterly* a reality. The Board of Trustees, the Board of Directors and the staff of the School feel deeply grateful to Mrs. Diack.

Doris Miller Patten  
Chairman, Board of Directors  
1951-1954

PRE



*Edna Noble White*  
1880-1954

Edna Noble White, who guided the destinies of the Merrill-Palmer School for twenty-seven years, from 1920 to 1947, died in Detroit on May 4, 1954. As first director of the new school, she became a leader in education for home and family life and a primary organizer of the new field of child study and research, and in many ways liberalized the field of home economics. Among the ideas she originated were the use of the nursery school as a laboratory for studying children at an advanced level, at first chiefly for college women in home economics, but soon in such fields as psychology, physical growth and nutrition, child development, sociology, and education. She saw it also as an important medium for parent education. The idea of an interdisciplinary staff for such centers of human development and human relations study as the Merrill-Palmer School was also hers. Her energies were fruitfully exercised and applied not only at this primary center of her work, but on the national scene as well.

A woman of wide horizons and large vision, she was aware of the universality and essential unity of home and family life among all peoples, and thus of the possibility of bringing a measure of improvement to human society everywhere through such an educational center. From the first, therefore, under her leadership the School sought to extend its influence through bringing some of its students from far places of the world, and has continued to do so.

Though the Merrill-Palmer School develops and changes with the passing years, its continuing life reflects the thought, planning, and labor of all who have earnestly and creatively worked here. Of these, Edna Noble White will be remembered as one who helped to develop the very anatomy, sinews, and spirit of the living institution.

—Dorothy Tyler

## TOWARD A THEORY OF INFLUENCE TECHNIQUES: PRELIMINARY REPORT \*

IRVING E. SIGEL, MARTIN L. HOFFMAN, ALBERT S. DREYER  
AND IRVING TORGOFF

Research directed toward understanding the social interaction between adult and child continues to stress the vital role parent personality patterns (needs, values, attitudes, feelings) have in affecting the psychosocial development of the child. This approach has de-emphasized the role of overt behaviors and at times relegated it to a minor position among factors considered important in contributing to the development of the child.

For example, one authority<sup>1</sup> (pp. 240-1) states, "*What you feel is more important than what you say or do.* Often children get your feelings no matter how much you try to hide them. They react to your feelings more than to your words or to any external techniques you may use in their upbringing." Involved in such statements is the assumption that overt parental behaviors have relatively little significance for the child's development. This leads to the conclusion that the study of feelings and attitudes alone is sufficient to understand the dynamics of the parent-child interaction.

We believe that this assumption requires serious re-examination, since it is reasonable to suppose that the child's development can significantly be affected by overt parent behaviors which, for example, deprive the child, interrupt his activities, force him to behave in certain ways, or facilitate his overcoming obstacles. We further believe that such effects can occur regardless of feelings and attitudes

---

\* The research from which this paper developed is being carried on with funds granted by the Social Research Foundation in 1952. The project is now under the auspices of the Foundation's Fund for Research in Psychiatry.

The group which initially planned the broad outlines of the project consisted of W. Mason Mathews, Norman Polansky, Fritz Redl and David Wineman. The current material reported in this paper has been developed jointly by the authors under the leadership of Dr. Sigel. All opinions and statements in this paper do not necessarily reflect the opinion of the original planning group.

Former project staff who contributed to this paper by their thoughtful discussion and critical spirit were, Edna Maisner Reitz, David Wineman, Albert Eglash, Keith Osborn, Chester Clapp.

This paper represents elaboration of the paper "Influence Technique: A Concept for Investigating Patterns of Adult Control of Children" read at the American Psychological Association Meetings, Sept. 1954.



which may underlie the parent behaviors. We do not mean to imply, of course, that the underlying dynamics of the parent are not related to the child's psychological development. Rather, we are interested, among other things, in assessing the relative contribution of overt and covert parent behavior to different aspects of child development, without committing ourselves to the relative pre-eminence of either set of variables.

The particular class of overt parental behaviors which we have selected for intensive study are *influence techniques*, acts used to modify the behavior of the child.\* The project is concerned with three broad questions:

- (1) What kinds of influence techniques do parents use to modify the ongoing or anticipated behavior of the child?
- (2) What are the psychological, cultural and situational variables which are related to influence technique usage?
- (3) What are the consequences of such practices for the developing personality of the child?

This paper is confined to a presentation of the conceptual framework within which the foregoing questions are being studied.

#### DEFINITION OF BASIC TERMS

**INFLUENCE TECHNIQUE.** *An overt act of the parent which is used to modify a specific ongoing or expected behavior of the child.*

**DIVERGENCE.** *A discrepancy existing between: (a) past, ongoing or expected behavior of the child and the wish of the parent regarding that behavior; (b) wishes and/or feelings of the child and the wish of the parent regarding those wishes and/or feelings.*

**INFLUENCE INTERACTION SEQUENCE.** *A sequence of behavioral events involving interaction between the parent and the child, which has as its origin a divergence, followed by the use of one or more influence techniques. The sequence begins with the appearance of the first influence technique and terminates when behavior relevant to the divergence is no longer present.*

#### GENERAL CHARACTERISTICS OF INFLUENCE TECHNIQUES

The criterion which distinguishes influence techniques from other social behaviors is that they are attempts to modify the child's behavior. Influence techniques can further be differentiated one from the other on the basis of form, content, and attributes.

\* The term "influence technique" was coined by Redl and Wineman<sup>6</sup> (p. 158). Our discussion represents an elaboration of the definition and conditions under which it occurs.

FORM. Influence techniques may be classified broadly as *mechanical* or *non-mechanical*.

By mechanical techniques we mean direct modification of the child's behavior by the parent. This may be accomplished by *physical manipulation* of the child himself, e.g., restraint, carrying the child from one place to another, etc.; or *manipulation of the child's environment*, e.g., placing a toy out of the child's reach, strategically locating one's self in relation to the child, etc.

Non-mechanical techniques are those in which the parent does not directly modify the child's behavior, but rather utilizes symbols to indicate the divergence and/or the direction the child's behavior should take. The symbols may be *verbal*, i.e., words or exclamations, or *gestural*, i.e., non-verbal signs or facial expressions.

Techniques may take single or multiple forms.

CONTENT. The content refers to the substantive matter of the technique. For mechanical techniques the content is the actual behavior of the parent; whereas in non-mechanical techniques, where symbolic material is present, the content is either the pragmatic or the semantic meaning of such material.\* Pragmatic meaning applies when the symbols make reference to the direction of the child's behavior. Some examples of this are prohibition, demand, suggestion, setting of limits, etc. Semantic meanings apply to those symbolic materials which are explanatory in nature rather than directive. Illustrations of this would be interpretations which deal with causes and consequences without explicitly stating the direction for the child's behavior.

Techniques with multiple forms may have different contents for each form, e.g., the parent who is shaking his finger at the child and at the same time telling him why his behavior is undesirable, is gesturally prohibiting and verbally explaining. The two forms, on the other hand, may have a common content, e.g., the parent is shaking his finger at the child and verbally prohibiting.

Form in conjunction with content provide the basis of the influence technique classification scheme which is currently being developed.

ATTRIBUTES. Influence techniques have attributes or stimulus characteristics apart from form and content. The extent to which influence techniques can vary with regard to each attribute is a function of motivational factors in combination with physical and language limits. For example, there is probably a finite number of ways to remove a child bodily from a room; or there are limited ways by which an irate parent can deny the child something. A tentative list of attributes is as follows:

\* For extended treatment of pragmatic and semantic meaning see Morris.<sup>4</sup>

1. **What is communicated.** The content of the influence technique may involve direct reference to the divergence, the parent's dissatisfaction with the child's behavior, the direction the child's behavior is expected to take, or any combination of these. This applies clearly to the non-mechanical variety of influence techniques. For example, "Blow your nose in your handkerchief," states the direction the child's behavior is to take, whereas, "I never want to see you wipe your nose on your sleeve. Use your handkerchief," states the divergence as well as the direction of the expected behavior.

It is also likely that mechanical techniques, particularly those of the physical manipulative type, contain cues by which the child can infer the parent's wish. For example, the child can infer the parent's wish when after getting out of bed, the parent picks him up abruptly and carries him back without any comment.

2. **Focus.** Within the content, the parent may emphasize the child's behavior, feeling, or motivational state, whichever is involved in the divergence.

When the overt behavior is dealt with, the focus may be on the total behavior or any of the following aspects of it; the style, the location, the objects involved, the affective and value qualities. The value aspect is the focus in the case where the parent, seeing his child strike a playmate, says, "Nice boys don't fight."

An illustration of a situation in which the feeling state is the focus is when the parent says, "I know you are angry, John."

Focus on the motivational state is apparent when the parent says, "I don't mind buying you the toys, but what makes you always want a new one."

It can be seen from these illustrations that behaviors, feelings, and motivations involved in divergences can be focused on individually. Combinations of these are also possible, e.g., a parent might say "I know you are angry, John, but I don't want you to hit me." Here the focus is on feeling and behavior.

3. **Clarity.** Clarity is a complex attribute comprising two components, *specificity* and *comprehensibility*.

*Specificity* refers to the precision with which the divergence and/or the direction the behavior should take are presented. For example, the parent says, "Why don't you find something to do," when the child is interrupting the parent, as compared to, "Would you like to build a road with your blocks for your truck to run on while Daddy does his work?"

*Comprehensibility* refers to the complexity of the words, ideas, or acts used by the parent relative to the maturity level of the child. For example, a parent may, in forbidding the child an activity, offer a

long complex explanation, which is beyond the child's comprehension level.

4. **Simplicity-complexity.** An influence technique may involve one or more ideas regarding divergence and/or direction for child's behavior. Certain technique forms are necessarily more complex than others, whereas in some cases this dimension is determined by factors independent of the type of technique. For example, physical removal of an object has a high rating in simplicity, as does such a statement as "No, stay here." Each of these conveys one idea regarding the direction of the behavior. On the other hand, a parent may say, "I don't want you to play with Johnny because he uses nasty language and fights a lot, so you had better stay in the house and play with your blocks or your trike." Such a technique involves statements of the divergence and, in addition, directions are given for the child's behavior.

5. **Emotional tone.** It is apparent that influence techniques, like other social behaviors, vary in the extent to which they express affection, hostility, disappointment, etc.

The foregoing attributes of influence techniques are not exhaustive. Others may be discovered as further exploration of influence techniques are made.

Delineation of attributes is considered a necessary aspect of the study of the effectiveness and the consequences of influence techniques. We are interested in studying which attributes, if any, have paramount value in achieving behavioral change in the child. Also, the psychological effects of various attributes upon the child must be investigated. Does the same technique, prohibiting, for instance, have differential effects when its specificity is high as compared to when it is low? Thus, we are investigating the effectiveness of the total stimulus complex, as well as its component parts.

#### TYPES OF DIVERGENCE

A divergence, the discrepancy between parent wish and child behavior, denotes a phase in the relationship between the parent and the child. A divergence can only exist in a socially interactive setting. This does not mean that the participants must be physically present, since by anticipating the child's behavior an adult can act without the child being present. Parent behavior, then, is instigated by divergence either in an ideational or an actual social interaction. It is a necessary condition for the arousal of an influence technique.

## INSTIGATING CONDITIONS FOR DIVERGENCE

A divergence may arise as a function of one of at least three types of social conditions:

1. The ongoing or expected behavior (or aspects of this behavior) is unacceptable to the parent. Unacceptability may be based on (1) the intrinsic nature of the act, i.e. the child is doing something that the parent does not approve; or (2) the time at which the act is performed, the intrinsic acceptability of the child's act being irrelevant at this time. An illustration of the first condition is when the child is using language which the parent does not approve; of the second condition, when the child asks the parent to read him a story and the parent wishes to continue an activity of his own.

2. The adult wishes a child to be doing something irrespective of what the child is then doing or might do. In this case the child's ongoing or expected behavior is irrelevant and unconnected to the parent's preference regarding what the child should be doing. The child is playing outside, for example, and the parent wishes him to get dressed for a party. The divergence is between the child's play and the parent's wish that the child "dress."

3. The child is perceived as having some difficulty and the parent wishes the child to succeed or get over a state of discomfort assumed by the parent to coexist with the difficulty the child is having.

**POSITION OF DIVERGENCE IN INFLUENCE INTERACTION SEQUENCE.** In order to systematically investigate the contextual determinants of influence techniques and their contemporaneous effects, it is necessary to classify the divergences with respect to their relative position in the influence interaction sequence. The classification is as follows:

1. **Initial divergence.** The divergence which "triggers off" the influence interaction sequence.

2. **Phase divergences** occur in those influence interaction sequences in which the parent perceives a series of related steps through which the child should pass in order to resolve the initial divergence. At each phase a divergence arises which must be resolved in order for the subsequent phase of the sequence to occur. An illustration: The child is playing outside and the parent wants him to come to dinner (initial divergence). The parent asks the child to come inside and the child comes in. Now the parent wants the child to wash his hands before sitting down to eat. The second wish regarding the child's behavior represents the phase divergence.

3. **Contingent divergences** are new divergences which arise directly from the interaction stemming from initial or phase divergences.

The precondition for such a divergence is the failure of the parent to resolve the initial or phase divergence with the particular technique invoked. The parent now has a "choice" of action, either to continue attempting to resolve the initial divergence, or to respond to some new divergence emanating from the child's response. When the content of this divergence is different from the first, then it is *contingent*.\*

4. **Incidental divergences** are those that arise spuriously in the course of the influence interaction sequence and have no content relation to any of the other divergences in the sequence.

Divergences, then, can be classified according to the conditions which instigate them as well as their relative position in the influence interaction sequence.

#### INFLUENCE INTERACTION SEQUENCE

When an initial divergence arises, the adult has a choice of acting to resolve the divergence or to ignore it. When he chooses to act, i.e., use an influence technique, the influence interaction sequence begins. The child's response to the influence technique may be consistent with the parent's wish. If so, then the sequence ends with that response. When this does not occur, however, the adult has three alternatives: (1) to modify the influence technique; (2) to modify the original wish and shift the nature of the divergence; (3) to leave the situation with the divergence unresolved. Any of these responses may apply to any type of divergence. The need to act on the divergence may be a function of the requirements of the situation, e.g., as in a phase divergence, or of factors to be discussed later.

In any instance, interaction between the adult and the child, as a function of various types of divergence, may continue until the participants make some adjustment. The influence interaction sequence terminates when behaviors (either parent or child) relevant to any of the divergences in the situations no longer appear.

This discussion indicates the functional connection between influence techniques, divergences, and influence interaction sequences. The influence techniques are the methods used to resolve the divergences, and as such are integral parts of the influence interaction sequence, since they define the onset of such sequences. Influence techniques may also be embedded within these sequences, as when they arise in conjunction with other divergences. Accordingly, at least one influence technique is necessary for a situation to be designated as an influence interaction sequence; there is no theoretical upper limit.

---

\* Illustrations of contingent divergences are given in the Appendix.

Influence techniques and divergences are illustrated in the context of a complete influence interaction sequence in the Appendix.

#### DETERMINANTS OF PARENT-CHILD BEHAVIORS IN THE INFLUENCE INTERACTION SEQUENCE

Influence techniques serve in the attempt to modify behavior within the context of the influence interaction sequence. This is equivalent to saying that a technique is a manifestation of the parent's more or less momentary intent or motivation to modify the child's behavior in a specific direction at a specific time and place. Underlying this intent is the parent's perception of the child's ongoing or expected behavior. The evaluation by the parent of the child's action is presumed to be a function of the following factors within the adult: (a) system of needs, values, controls, and habits; (b) level of psychological understanding of children generally, and of his child specifically; (c) the relationship already established between himself and his child. These factors are interrelated and become intertwined with situational forces appearing at the time of the interaction sequence, e.g., temporary psychological states of each (fatigue, boredom, illness, mood), other people present, place in which the interaction sequence occurs, etc.

Not only do psychological, interpersonal, and situational variables serve to set off the divergence situation, but they also may operate to affect the type of influence technique invoked and the point in time at which it is applied. Hence, such variables as perceptiveness, sensitivity to others, ability to control one's impulses and the ability to respond appropriately must be considered among the forces affecting the parent's usage of influence techniques.

Similar variables must be considered in analyzing the determinants of the child's reactions to any particular influence technique. Thus the following become important: the already developed need system of the child, his learned ways of handling conflict situations, feelings and expectations regarding the parent, his psychological state at the particular time, the presence of others, and his immediately prior interaction with the parent. Also, since the stimulus he is responding to represents an attempt to alter his behavior, the extent of his involvement in this behavior at the time the influence technique is invoked, is important in determining the quality of the child's response to the influence technique.

Equally important in determining the child's response may be the child's interpretation of the influence technique. Since the influence technique is a complex stimulus, any or all of its components may act in varying degrees as stimuli for the child. What the parent thinks he



communicates in presenting the influence technique to the child, may not correspond to those aspects of the stimulus properties of the technique to which the child responds.

On the basis of these factors, the child's response to the influence technique may vary along a continuum of congruity. He may shift his behavior so that he is behaving in a way completely congruent with the direction desired by the parent; he may modify aspects or qualities of his behavior so that there is a partial congruity; or he may not shift his behavior in any way indicative of the direction presented in the influence technique.

In responding to influence techniques, then, the child can be seen as being far from a passive recipient of parental actions. He plays an active and integral part in the direction divergences and influence techniques may take. The very fact of a forceful non-compliance to the parent's wish, for example, can markedly alter the course of an influence interaction sequence. Thus, the influence interaction sequence is a dynamic interactive process affected by the behaviors of both child and parent.

#### EFFECTS OF INFLUENCE TECHNIQUES FOR THE PSYCHOLOGICAL DEVELOPMENT OF THE CHILD

Whether or not the child's behavior which follows the influence technique is congruent with what is desired by the parent, psychological effects may occur.

The basis for making such an assumption stems from the conceptualization of the role which influence techniques play in the life experience of the child. Since the parent invokes influence techniques to modify the behavior of the child in a given direction, these parent behaviors may serve to frustrate the goal seeking activity of the child; or they may serve to facilitate goal achievement. The frustration of the child may occur because of the specific technique invoked. The child who is gaily exploring the intricacies of the television set is told, "Stop that at once." Such a parent act may be frustrating to the child. Of course, the parent may use other approaches to resolve the divergence. Techniques could be employed which may serve to cushion the potentially negative aspects of the situation. A parent may say, "Johnny, come here, see what I have for you to play with." The type of technique employed, then, should have differential consequences for the child. Yet in each of the illustrations cited the "intent" of the parent was identical. How the intent is carried out, then, seems to be the important variable operating here.

Similarly, in other child directed activities the type of technique employed by the parent can have differential consequences. Some

influence techniques may serve to facilitate the child's need gratification and have positive effects, others may aid in reducing tension for the child, and still others may increase tension.

Influence techniques, then, are seen as instrumental acts of the parent which by their very usage have the potentiality of creating various psychological states for the child. As such, they are assumed to have import for the child's personality development.

Influence techniques also are seen as presenting the child with varieties of experiences by which he is able to learn the adult values, goals, rules, expectancies. It is the parent who "selects" those instances of child behavior which "require" some action. Specific techniques may be used by the parent to modify specific child behaviors, thus allowing the child to associate parent standards with specific activities. The child eventually learns what the parent will allow and what the parent will not allow; what the parent accepts as an appropriate response to parent behavior and what is inappropriate. The influence techniques applied by the parent furnish the child a host of experiences which can furnish much of the content for the "cognitive" map of his world.

The influence technique functioning in a social situation also has an affect on the quality of the interaction and the relationship upon which the interaction is based. The "data" available to the child regarding the kind of person the parent is comes to a great degree from the influence interaction sequences, embodied in the influence techniques used. The type of relationship that emerges in the course of the parent-child interaction is based on the experiences the parent furnishes the child. It follows then, that whether the parent, for example, is perceived as a warm, accepting individual or as an interfering, dominating person, derives in part from what the parent does in controlling the child, regardless of the determinants of the particular techniques he uses.

Influence technique behaviors, then, are viewed in this research as important in affecting the child's goal-oriented behavior, his social learning, and his relationships with adults.

The purpose of the remarks in the foregoing two sections is to show in a general way the types of variables believed to be important in analyzing the determinants and consequences of influence technique behavior, as well as some of our reasons for believing them to be important. Currently, we are systematically specifying the variables which are to be involved in the construction of hypotheses.

#### APPLICABILITY OF THE CONCEPTUAL SCHEME

Although the conceptual scheme presented in this paper was motivated by an interest in the area of parent-child relations *per se*, the

concepts presented are deemed relevant to the study of a variety of adult-child and child-child interactions. Interactions such as those of teacher-child, therapist-child, pediatrician-patient, are among those which can be investigated by the concepts described. Similarly, peer relationships, either on the child level or adult level can profitably be studied. Lippitt et al.,<sup>4</sup> for example, used a concept of influence attempts similar to our idea of influence technique, in their study of child-child interaction in a group situation. Redl and Wineman<sup>5</sup> discussed the therapeutic importance of the appropriate use of influence techniques by counselors in a residential treatment home for children. Bettelheim<sup>2</sup> made similar implications for residential treatment homes. These studies evidence the potentiality and the practicality of applying the concepts we have discussed to the study of areas of social interaction other than parent-child relationships.

#### SUMMARY

A conceptual scheme is presented by which one type of parent-child interaction can be studied, namely, influence techniques. The concept of influence technique is defined as an act in which the parent attempts to modify the ongoing or expected behavior of the child. Conditions for the arousal of influence techniques are discussed in terms of divergences, which denote discrepancy between the wish of the parent and the behavior of the child. Suggestions regarding the determinants of influence techniques and responses to them are discussed. Criteria for evaluating overt behavioral responses of, and psychological consequences for the child are presented. Broad applications of the conceptual scheme to other types of social interaction are noted.

#### REFERENCES

1. BARAUCH, DOROTHY. *New Ways in Discipline*. Whittlesey House, New York, 1949.
2. BETTELHEIM, BRUNO. *Love Is Not Enough*. The Free Press, Glencoe, Ill., 1950.
3. LIPPITT, RONALD, POLANSKY, NORMAN, and ROSEN, SIDNEY. Dynamics of power. *Human Relations* 5:37-64, 1952.
4. MORRIS, CHARLES W. Foundations of the theory of signs, *International Encyclopedia of Unified Science* 1. 2 Chicago, 1938; also: *Signs, language and behavior* New York, 1946.
5. REDL, FRITZ, and WINEMAN, DAVID. *Controls from Within*. The Free Press, Glencoe, Ill., 1953.

APPENDIX  
INFLUENCE INTERACTION SEQUENCE

## AS REPORTED IN INTERVIEW

Mother: I was working in the kitchen when I heard Johnny say to his friend Billy, "I don't want you to use my toys." I went in to where the children were playing and I said to Johnny, "Johnny, if you want Billy to play with you, you should share your toys." Johnny looked up at me and said, "Mother, go away." I was surprised by what he said to me. You know, I guess he was surprised that I came in for I usually don't. But he had been having some trouble playing with Billy these days. I then said to Johnny, "Johnny, don't talk to your mother that way." He didn't seem to pay any attention to me and just went on filling his truck with blocks. I then said, "When Mother talks, you have to listen." He still ignored me. I thought it best to send Billy home and handle this just between us. I got Billy to go and then when I came back, I said to Johnny, "Johnny, when you go to Billy's home he lets you use his toys, and when he comes here you should let him use yours." But before I gave him a chance to answer, I noticed he was moving his truck up against the coffee table and I told him to remove it because he might scratch the furniture. He did this promptly and continued playing. I then resumed the discussion about sharing but he was not particularly interested, so I just dropped it and went back to preparing dinner.

Interviewer: Can you remember how you told him to remove his truck from the coffee table?

M. Well, gee, it's hard to remember, but I guess I said something like, "Johnny, don't push your truck toward the table there."

I. What did he do after you said that?

M. He moved the truck away as I suggested.

I. Then, what did you do?

M. I left and went back to the kitchen.

I. I think I remember you saying that you resumed the discussion about sharing. Can you remember what you said?

M. Well, I guess, I don't know, it's hard to just give you my exact words. As I recall, I think I repeated what I said before. You know, he uses Billy's toys at Billy's and he should let Billy use his toys here. I guess I also told him that children won't want to play with him, if he is selfish about his toys.

I. How did he respond to that?

M. As I told you, he just ignored me.

I. Can you remember how you first felt when you realized Johnny was not sharing his toys?

M. I was sort of annoyed because I just don't like to see selfishness in children. You know, he has to learn to share and I really think part of my job as his mother is to teach him to share.

I. When you were in the room with him, telling him he should share, can you remember how close you were to him?

M. Oh, gosh, you want so many details. I guess I was at the doorway. Oh, I'd say about three or four feet.

I. That's certainly a close enough estimate. Can you recall if during that situation you got very close to Johnny?

M. No, I just stood near the door like I said.

I. Okay, that's fine. I'd like to ask you some more questions about how you felt at the time and why you handled the situation the way you did. Can you remember why you tried to get him to share the way you did?

M. Well, gee, I guess I want him to realize that children won't play with him if he doesn't share. I really don't know what else I could have done.

I. Fine. Well, the next thing I want to ask you is how did you feel when Johnny did not listen?

M. I felt sort of exasperated. You know how it is. It's just like talking to a brick wall. I get so annoyed but it seems that the more annoyed I get the less talking he does. So I try not to show him how I feel when he doesn't answer.

I. How do you do that?

M. Well, I just sort of control myself.

I. What do you mean?

M. You know, don't you ever get angry and control yourself? I just try not to say what I really think and feel. I try to hide it by, you know, just skipping over it.

I. Can you think of another reason for your handling his not listening the way you did?

M. No, I can't. That's all.

I. Can you remember how you felt when you saw Johnny's truck leaning against the coffee table?

M. I was a little anxious that he'd scratch the table. I really don't like him playing there but our house is so small, he doesn't have much room to play.

I. Can you remember how you felt about the sharing situation?

M. Well, I didn't feel too good, because I guess I just didn't accomplish what I wanted.

I. You really gave us a lot of fine detail. Now, continue on from the time you returned to the kitchen.

M. ....

INFLUENCE INTERACTION SEQUENCE: Chronologically Ordered  
DIVERGENCE

INTERVIEW REPORT

INFLUENCE TECHNIQUE<sup>2</sup>

|   |   |   |
|---|---|---|
| <p>I was working in the kitchen when I heard Johnny say to his friend Billy, "I don't want you to use my toys." (I was sort of annoyed because I just don't like to see selfishness in children. You know, he has to learn to share and I really think part of my job as a mother is to teach him to share.)<sup>1</sup> I went in to where the children were playing (I was at the doorway—three or four feet away) and I said to Johnny, "Johnny, if you want Billy to play with you, you should share your toys." Johnny looked up at me and said, "Mother, go away." I was surprised by what he said to me. You know, I guess he was surprised that I came in for I usually don't. But he had been having some trouble playing with Billy these days. I then said to Johnny, "Johnny, don't talk to your mother that way." He didn't seem to pay any attention to me and just went on filling his truck with his blocks. (I felt sort of exasperated. . . . It's just like talking to a brick wall. I get so annoyed but it seems the more annoyed I get the less talking he does. So I try not to show him how I feel when he doesn't answer.) I then said, "When Mother talks, you listen." He still ignored me so I thought it best to send Billy home and handle this just between us. I got Billy to go and then when I came back I said, "Johnny, when you go to Billy's home he lets you use his toys, and when he comes here you should let him use yours."</p> | <p>INITIAL DIVERGENCE: Child refuses to share toys with playmate. (Undesirable child's behavior.)</p> <p>CONTINGENT DIVERGENCE: Child indicates aggression toward mother. (Undesirable child's behavior.)</p> <p>CONTINGENT DIVERGENCE (cont'd): Child pays no attention to mother. (Undesirable child's behavior.)</p> <p>DIVERGENCE: Initial resumed.</p> | <p>Explanation—in terms of loss of playmate.</p> <p>Prohibition.</p> <p>Rule Setting—unqualified.</p>   |
| <p>I noticed he was moving his truck against the coffee table. (I was a little anxious that he'd scratch the table. I really don't like him playing there. . . . "Johnny, don't push your truck toward the table there.") He moved the truck away. I resumed the discussion. . . . I repeated what I said before. You know, he uses Billy's toys. . . . I guess I also told him that children won't want to play with him.</p>  | <p>INCIDENTAL DIVERGENCE: Mother anticipates child will damage furniture. (Undesirable child's behavior.)</p> <p>DIVERGENCE: Initial resumed.</p>   | <p>Explanation—in terms of Golden Rule.</p> <p>Prohibition.</p> <p>Explanation—in terms of Golden Rule.</p> <p>Explanation—in terms of playmate loss.</p> |

<sup>1</sup> The bracketed material includes those parent statements elicited by interview probes. Only material relevant to judging divergences and influence technique is included at this time. Other material is analyzed for attitudes, feelings, etc., and since it is not relevant for this presentation, it is omitted.

<sup>2</sup> The names for influence techniques given here are based on a tentative classification system.

## AGING—SCOPE AND PERSPECTIVES\*

LAWRENCE K. FRANK

Any discussion of plans and programs for aging and the aged should recognize clearly both the immediate situation and the longer term future.

Thus we should realize that there are increasing numbers of men and women living into the later sixties and seventies and beyond, a development which has taken place within the past thirty to forty years. At the same time we cannot overlook the high probability that public health, preventive medicine, improved nutrition and better living conditions will steadily increase the number of older persons with less of the chronic illness, impairments and handicaps so prevalent today. Accordingly, we must look forward to a situation for which there is little or no precedent.

It is essential that we try to grasp the magnitude and the significance of the tasks ahead and begin to plan imaginatively in terms of the human needs involved and of the new resources becoming available for human conservation. This will call for the concerted efforts of all the professions, the various public and private agencies and organizations concerned with human living, and the active participation of employing organizations and labor organizations, the churches and the educational organizations.

This broad array of persons and organizations is essential, not just to provide for older persons, but to work out together a well articulated program for a way of life guided by our enduring goal values—the worth of the individual personality and human dignity.

The immediate situation we face is of a large and growing number of older persons, many of whom have been retired at a fixed age, who are living on pensions, annuities, social security payments, which are rarely adequate to meet the ever rising cost of living. Few of them are able to find adequate housing when they are compelled at retirement to seek less expensive quarters.

Many of these older persons are unhappy, often pessimistic and resentful. They appear to be lacking in flexibility, are frequently

\* Presented March 29, 1954 at a "Conference on Aging" sponsored by the Joint Committee on Inter-Institutional Cooperating Projects, representing the Detroit Public Library, Merrill-Palmer School, The University of Michigan and Wayne University, Detroit. Dr. Frank was formerly Director of the Caroline Zachry Institute of Human Development and has been active as a Consultant to Merrill-Palmer School. Another paper presented at the March Conference, "Educational Approach to Aging," will be published in the next issue of the *Quarterly*.



rigid and constricted in their responses to people and situations, feeling isolated, unable to relate themselves or find any fulfillments. Accordingly they tend to be either actively resistant to new ideas and practices or stubbornly opposed to change.

At a time when as a nation we are faced with more far-reaching alterations in our whole way of life, we are confronted with an increasing number of older people unwilling or unable to accept change, who are inclined to be conservative, even reactionary. At the same time many of these older persons appear to be ready to respond to movements that promise financial and other benefits—movements which might become serious threats to our social order. It has been suggested that the response to Townsend and "Ham and Eggs" programs is not primarily because of the personal financial benefits they promise, but because they offer a release or public expression for strong feelings of resentment and hostility.

We have scarcely realized the traumatic impact of compulsory retirement even upon those who have been prepared for it. There is a break in customary activities, relinquishment of former patterns of relationship, with loss of position and prestige, all of which compel the individual to revise his or her image of the self. To the extent that this image of the self has been centered around work, has been built upon a feeling of competence and adequacy, often of power and authority, the loss of these may be a severe shock. It may take months, even years, to recover from this shock, to create a new image of the self they can live with.

The post-retirement period is like a period of convalescence in which many do not recover, as we see in the persistent disturbances or early death of those who have been retired unwillingly. And as someone has said, nothing ages a woman more rapidly than having a retired husband in the house!

What can be provided as natural and appropriate for those who have retired? What can replace the life-long interests and activities of working experience with its daily contacts with others, its pressing tasks to be done, even the continual feuding and intriguing in the factory, the office, the store? Few older persons are able to find equivalents for the busy life of work, either in self-selected individual activities or in groups, although some can and do make their transition with little difficulty.

Here we should recognize the acute need for consultation centers to help people to develop new designs for living, centers in which all the relevant professional services are available. We should actively undertake to develop such consultation centers, recognizing the necessity of articulating, integrating, orchestrating the various professional

services into a coherent program. The older person is now often the victim of highly specialized services and advice—each profession offering its professionally competent specialized advice and treatment, but ignoring the perplexing, even acute conflicts, the individual faces in reconciling that advice with all his other needs and the frequently conflicting advice of other specialists.

Consultation centers are needed to provide diagnoses and treatment of the many remediable, or at least improvable, conditions older people suffer. Nutritional deficiencies are very frequent and impose a heavy load of disability, weakness and inadequacy which could be greatly reduced by more adequate nutrition.

Perhaps we could utilize the service of retired professional personnel, doctors, nurses, social workers, nutritionists, teachers, etc., to develop these counselling centers aiming at the development of life guidance for older persons who want ample time to talk out and consider alternatives. While many need highly skilled diagnoses and treatment, there are many for whom a good listener is probably the most urgent need, a need which might be met by older persons who would find such service a congenial and satisfying occupation. Already older persons are serving as friendly visitors to homebound older persons.

There is also an urgent need for experimental educational programs without the fixed content to be learned. We have long believed that education must start with a body of knowledge, as objective and impersonal as possible, and, by rewards or punishment, we try to make the student master this, whether or not he finds it interesting and relevant to his own concerns. But as we are gradually realizing, learning takes place when the individual is involved, when his curiosities, his perplexities, his aspirations focus his interests and concerns, when he can learn what he wants to find out.

Moreover, it is being recognized that basic to learning are the concepts, the preconceptions or assumptions and the expectations with which a person grasps and understands any content.

Older persons are liable to be handicapped by a number of obsolete and invalid preconceptions and assumptions which they can and will revise if helped to see how new concepts will enable them to understand the contemporary world.

It seems peculiarly appropriate in educational programs for older persons to start with their concerns, to provide conceptual clarification and utilize a wide variety of learning experiences and materials, including esthetic experiences. This is especially important when we realize that individuals must be helped to un-learn, to give up their customary assumptions and ways of thinking in order to be able to

learn new ideas and new patterns, to see new relationships and to grasp the meaning of events.

Since many older persons cannot or will not read at length, it may be possible to provide readers or to use the recorded books now provided for the blind, so that a whole group can listen and discuss. There are many films now available on a wide variety of subjects, especially the many free films dealing with modern industry and technology. Likewise, there is a rich field for older persons to explore in becoming acquainted with other cultures, approached through their novels, plays, poetry, arts, music, architecture, and other esthetic expressions.

Older persons especially need experiences that will keep alive their capacity for feeling—for responding to people, events, new ways that are wholesome and enriching. The apathy that is so often exhibited by older persons is often due to a progressive withdrawal of interest and concern.

It should be recognized that in most communities there are innumerable programs being carried on by the various agencies, health, welfare, safety, mental hygiene, leisure time, citizenship, etc. These various programs are usually content-centered, often exhortative or sometimes dealing with diseases. An educational program for older persons is urgently needed which will provide a coherent program of wholesome living which would embrace these several areas in an integrated plan which starts with the individual's own interests and concerns and relates these several contents to the individual and his feelings about his body.

It would be especially desirable to develop an educational program focused on human growth and development which would provide the newer understanding and awareness coming from all the relevant disciplines and professions and would give the individual an understanding of our immense human potentialities and the more hopeful conception of aging today.

But basic to educational programs for older persons is the importance of making all areas of knowledge relevant to the individual, his or her interests and perplexities. Helping the older person to discover himself through ideas, through creative activities such as the arts and handicrafts and to relate himself in fulfilling ways to other people are the crucial tasks in this area.

It is not enough to plan for those who have retired. We should recognize those in the earlier years who are moving steadily toward these later years when they will, unless prepared and oriented earlier, find themselves in the same difficult position of those we have been discussing.

What, we may ask, can be done to guard people from becoming rigid, intolerant, crabbed and querulous, often anti-social, a "head-ache" to their fellow workers, their families and neighbors as well as to themselves? Are we, in offices, stores, factories and other places of employment, fostering these self-defeating and socially costly characteristics by the way we manage our various enterprises? Are we "eating old age" in people by what we do to them?

More specifically, does the employing organization have a larger responsibility to its employees than providing for social security payments and pension after retirement? Is it unreasonable to expect employers to undertake more positive measures to guard their employees from becoming prematurely aged, rigid and atrophied in all but the limited skills they use on their jobs?

Is this an area where employers and labor organizations can and should plan jointly with the aid of educational organizations for a positive program of conserving human personalities. We have seen how employers have accepted as desirable, if not necessary, the provision of medical, health care (including mental hygiene recently), cafeterias and snack bars, recreational facilities, and are offering in-service training for employees, supervisors and managerial assistants. It would not be an unwarranted extension of these provisions to recognize the importance of keeping all employees flexible, alert, continually growing and maturing, developing new skills and capacities, through a systematic plan for such objectives.

Many studies are showing that the efficiency of organizations, measured in terms of productivity and service rendered, is often seriously reduced by the personality defects, interpersonal conflicts, smoldering resentments and corrosive anxieties of the personnel, of management, supervisory, and rank and file. These personality disturbances which burden our organizations and reduce the productivity of our new machines, processes and technology are also the chief sources of the tragic self-defeat and disturbances in family, neighborhood and communities exhibited by older persons.

When we face the problem of the older person, we are concerned not only with his or her individual welfare and happiness, but with the future of our social order and how we are to utilize the new knowledge and understandings to improve living today so that as people grow older and retire they can continue to learn, to mature, to find fulfillments.

Mental health, as contrasted with diagnoses and treatment, is essentially concerned with fostering healthy personalities, and the responsibility for this must be accepted by families, schools and colleges, and employing organizations.

## COUNSELOR TRAINING AT MERRILL-PALMER SCHOOL

AARON L. RUTLEDGE\*

The Merrill-Palmer School has contributed to the field of counseling for many years, but recent changes have strengthened this phase of the total program of serving families and training personnel. Infant service, mental hygiene, and marriage counseling have been integrated into one counseling service.

### MULTIDISCIPLINARY TEAM

Believing that each of the major disciplines provides worthwhile contributions to the understanding of human beings, the staff of The Counseling Service is composed of specialists from the fields of marriage counseling, clinical psychology, child development, sociology, social work, family life education, nutrition, nursing and medicine, including gynecology and psychiatry.

This counseling staff, along with others of the Merrill-Palmer teaching staff, serve as a team to: (1) Provide professional counseling in developmental and adjustmental problems throughout the family life cycle—infancy, childhood, adolescence, preparation for marriage, marriage relations, parenthood and later maturity; (2) Accumulate data for research in personal development and family relationships and conduct research concurrent with counseling; (3) Offer intensive training in counseling to graduate and postdoctoral students from such fields as psychology, social work, sociology, medicine, theology, and religious education.

### COUNSELOR TRAINING

The Counseling Service concentrates upon providing supplemental training to students enrolled in graduate schools, or to individuals already established in a profession. Those selected for counselor training must possess advanced knowledge of the sociopsychological factors involved in individual and group behavior. The ability to work with maturity in educational and therapeutic settings must be demonstrated.

Merrill-Palmer is affiliated with more than forty colleges and universities, and many of the outstanding graduate schools grant credit toward the master's and doctoral degree for work done at the School. Among the latter are the University of Chicago, Ohio State University,

---

\* Head of The Counseling Service.

University of Michigan, Michigan State College, Wayne University, Pennsylvania State University, and Cornell University. If credit is desired the trainee should arrange for this with the graduate school of his choice, since Merrill-Palmer does not grant degrees.

Trainees in clinical counseling and in psychology are admitted on three bases: trainees in clinical psychology, clinical counseling, and marriage counseling. Since problems of people are being dealt with at every level of development, the program of each trainee can be planned to fit individual needs and capabilities. One may work with cases throughout the family cycle, or focus upon any period of development or area of difficulty. Those preparing for a specific kind of counseling take into account the requirements in their field; i.e., clinical psychology, marriage counseling, etc.

Clinical psychology students and others from neighboring graduate schools spend three or more days a week in training which applies toward the internship and course requirements of their graduate departments. They receive supervised training in psychological evaluation and in counseling and take a core program required of all Merrill-Palmer graduate students.

Trainees also come for intensive training in clinical counseling, planning to utilize the new skills in college and university settings, clinics, agencies, and churches. These counselors-in-training are supervised in handling cases from infancy through later maturity.

The third group consists of professional persons who, already proficient in general counseling, wish to specialize in marriage counseling. Merrill-Palmer is one of the few places where advanced professional training is possible in this field.

**Weekly Schedule.** Counselors-in-training for clinical counseling and for marriage counseling spend a minimum of ten months full-time at the school, divided into three terms. The weekly schedule, although varying for the individual, is approximately:

|  |          |
|--|----------|
| General graduate seminar, including preparation.....           | 6 hours  |
| Advanced Seminar in Clinical Counseling, including preparation |          |
|  | 6 hours  |
| Professional Orientation Seminar, including preparation.....   | 4 hours  |
| Intake interviews, write-ups, and staffing.....                | 6 hours  |
| Regular case interviews and write-ups.....                     | 12 hours |
| Supervisory sessions with interviews.....                      | 6 hours  |
| Integrative session with a staff counselor.....                | 1 hour   |
| One elective course per term, including preparation.....       | 4 hours  |

This forty-five hours of work weekly permits approximately fifteen hours toward graduate credit for each of three terms. Suggested electives are:

|  |   |
|--|---|
| Dynamics of Human Growth                 | Dynamics of Group Living                    |
| Ethics and Values                        | Theories of Personality Development         |
| Seminar in Marriage and Family Education | Play Therapy                                |
| Counseling and Psychotherapy             | Development of Infants                      |
| Gerontology                              | Special Studies in Contemporary Family Life |
| Cultural Anthropology                    | Parent Education                            |

**Multiple Supervision and Evaluation.** Each trainee is supervised by a variety of staff members in order to acquaint him with what each major discipline has to offer in various problem situations. A counselor should have a collection of tools from which to select and to adapt for his own usage, rather than those offered by any one discipline.

To protect the client in the training process and to make of interview supervision a maximum learning experience, recording-auditing equipment is installed in counseling offices. The fact that the school is a training center for counselors is cleared with each client. Adequate case records and the intensive use of tape recordings are making possible a research program concurrent with counseling in which the counselor-in-training shares.

Intake interviewing is an effective method of introduction to the variety of problems which motivate people to seek help from a counseling service, as well as of getting an initial feel of the emotional pressures under which people operate.

In addition to work within The Counseling Service, supervised experience in group work with churches, schools, other community groups and agencies is considered a vital part of the training process.

Convinced that self-understanding is essential to the understanding of other people, and to the synthesizing of these multiple approaches, a minimum of one hour a week is set aside as a counseling session for each counselor-in-training.

The Counseling Service accommodates eight full-time trainees each year, with provisions for giving some training to a few graduate students who are receiving the major part of their training in some other phase of the Merrill-Palmer program, or who are enrolled in neighboring graduate schools. The ratio of staff members to trainees provides maximum face-to-face supervision, and enables trainees from various backgrounds to relate to each other and to the staff in a therapeutic team. The goals for each trainee are: (a) broadening and intensifying his academic and theoretical background; (b) assisting him to acquire and develop skills and techniques; and, (c) enabling him to become more effective in the interpersonal relationships involved in professional counseling.

Expenses for a year of training at Merrill-Palmer are minimal because the School is dedicated to education for home and family life. Applications for admission and fellowships before March 1. Further information from the Registrar.



## LIVING IN OUR TIME

WILLIAM W. MCKEE\*

In a high school literature class an intriguing poem told of Miniver Cheevy who bewailed his fate in having been born too late. For poor Miniver the contemporary world held no such appeal as the days of knighthood and chivalry which his imagination romanticized. There are not many Miniver Cheevys in our society. Most of us are glad to be alive in 1954 and thankful that our lot is cast in the mid-twentieth century, with all its progress in easing the chores of day to day living, in maintaining health, in speeding travel and generally in extending man's power into so many domains.

Let us admit that we live in precarious times and in a threatened civilization; but, rather than being overwhelmed by the dire possibilities, let us see our situation in perspective. Ours is not the first generation which has looked squarely at the possibility of death and destruction. Ours may indeed be one of those periods of transition which mark a major turning point in man's history, but in a fundamental sense the world has always been in transition. What are "normal" times? When hasn't civilization been threatened? The predicament confronting us is not something new; neither is it to be ignored.

We need to be aware of those things in our time which make life dark or precarious or threatening. If the dilemmas of these days are predominantly inside rather than outside people, as a good many observers have stated, this is important to note. It would be misleading to attribute the peculiar character of the problems and pressures in our living to any one cause, but without trying to be inclusive four areas might be suggested in which our dilemmas may arise.

First, our difficulties may not arise, as some would contend, from a lack of community, but rather that we live in too many communities. Our living is so complex, so divided, that we find ourselves associated with one group of people in our work, another in our recreation, another as the neighbors on our block and another in our church.

\* The material published here was included in a talk, "Personal Living, 1954," given before a meeting of the Michigan Home Economics Association in Detroit, April 30, 1954, and published in the *Journal of Home Economics* for November, 1954.

The result: we know a good many people in partial and superficial ways, but we know very few, if any, people as whole individuals and few, if any, know us as full-rounded persons. We are known for that side of our personalities which may be revealed in the particular activity which we share with a special group of people. We do not know a community such as our grandparents and great-grandparents experienced, in which they worked and played and discussed and worshipped—lived day in and day out, with the same associates. We are caught in that we cannot be real people, whole people; a part of us is here in relation to one group and another part there.

Second, our dilemma may not be, as some would have us think, that we suffer from too much authority, rather that we suffer from too much freedom. As American citizens and heirs to a liberal Western tradition, we have revelled in our freedom, and rightly so. In all aspects of life—political, economic, religious or personal—we have sought to limit and overthrow controls and authorities which restrict or hamper human choices and human growth. Consequently, we have introduced freedom into larger and larger sections of life until now we are called upon to make choices in so many areas that freedom has become a burden. The sheer size of the field within which freedom of choice operates today hinders our ability to cope with the alternatives open to us. The result is that we are not quite sure where we stand, what our role is, or what is expected of us.

Third, some argue that the difficulties of our day stem from our loss of a sense of values, but perhaps a part of our problem is that the values we do profess are in conflict and are inadequate for the times. It is too simple to say that the trouble with Western man is that he has lost his values. Our valuations change and the values we choose are often new and different ones. But a state of value vacuum just does not exist. We have not rejected values as such, for that we cannot do and remain human beings, but we have too many inadequate values. The values we profess are not inclusive enough, consistent enough, or integrative enough to meet the challenge of the times.

Fourth, our dilemmas may have arisen not because we have thought too highly of man, rather that we have thought too little of him. Ours is the heyday of scientific development and technological progress in which we have concentrated upon fulfilling the material wants of men. But, in our very concentration we have adopted a truncated view of man which has naively assumed that the good life is to be found in providing for his physical well-being. We have overlooked the fact that "man does not live by bread alone." Because of our pre-occupation with material goods, statesmen like Charles Malik of Lebanon and economists like Barbara Ward of England keep pointing out to Americans that the people of the world are really hungry

for ideas and visions and that we are shortchanging them by offering them merely technical assistance. Why, these people ask, do we overlook the intellectual and spiritual levels of life which people everywhere and particularly those in the East would like to have us share.

These are some of the complexities and dilemmas which give rise to problems of personal living and they suffice to point up the situation in which we live. It is a situation making for widespread confusion, loneliness and despair. Ours is a world tragically divided and on top of all this we know we have the physical means to blow the world apart. Do we have the means, the know-how, to put together the world's broken pieces? That is the real issue before us. Putting together the broken pieces is essentially our task as persons living in the mid-twentieth century. None of us can provide a blueprint of how best to do this. Each must answer that challenge for himself. Some directions can be pointed out and some guideposts can be presented which we might use to find our way.

First, if we are going to be able to help put together the world's broken pieces, we will need to examine our fundamental orientation to life, and especially to the peoples of the world. This means that we must realize the significance of living in a country where there is an ample supply of food, where there is material comfort unparalleled in history for masses of the population, where there are great wealth, vast resources and tremendous national power. We are also citizens of a world in which roughly two-thirds of the men, women and children do not have enough to eat, where minimum medical care and education are denied to many; a world deeply seared by two great wars within the memory of its peoples and now confronted with the threat of another and even more devastating encounter while it is still trying to dig out from the ruins of the last.

Can we orient our thinking, can we broaden our concerns, can we deepen our understanding into the kinds of situations, the kinds of hopes and aspirations of people in other parts of the globe? Can we bridge the tremendous gap which psychologically divides us in our relative plenty, in our power and security, from peoples in many other parts of the world? This is no easy thing to do, yet the times demand that we make the effort.

In a sense one might say this is a role for which history has been preparing the United States. We have been privileged to live by accident of birth in a land blessed with extensive natural resources and a political dream of compelling power and attraction. To these shores have come people from the ends of the earth, from all varieties of ethnic and cultural and national and religious backgrounds. For over two hundred years we as a people have been in school learning to think and live in a context which embraces all our citizenry—train-

ing ourselves to live side by side in one society. We have been given the time and the isolation to find ways of uniting many diverse elements and of being sensitive to the rights and needs of others. Now, school is over! Now, the time has come when what we have learned must be applied to a bigger horizon; when it is necessary to take all the different sections and peoples not only of the United States but of the whole world into our purview and our active consciousness.

How well have we learned our lesson? On the basis of history and tradition we should be expected to make a unique contribution. I daresay the future will depend not so much on our technical skills and our science as upon the degree to which we have learned that lesson; the degree to which we can orient our thinking to include the whole human race, to be sensitive to them as people with the same life tasks, the same perplexities and bereavements and tragedies, the same fundamental goals we have. The day is past when we can think the world begins in New York and ends in California; our orientation in 1954 must be world-wide in scope. Fifty years ago this wasn't deemed important: now, it has become imperative. There is an analogy for us in the experience of the tight-rope walker, who knows that the longer the pole the safer the balance. We, too, can only maintain our equilibrium as persons in this mid-century if our pole reaches to the uttermost parts of the earth and includes in its range the life and thought and hopes of all peoples, East and West alike.

Second, not only must we have an orientation which is global and includes in its perspective people everywhere but also we must find ways of relating ourselves positively to others wherever we encounter them. To do this presents a special kind of difficulty. A new perspective we know we can consciously strive after, but to establish personal relationships is another matter. Friendships cannot be forced or entered into self-consciously. They only develop out of mutual sharing; they only develop where we give evidence of genuine interest and concern in the welfare of others. We have learned a great deal about human relations through study and through trial and error, and basically we know that personal relationships only thrive in an atmosphere of love.

Love has long been central in the demands of high religions. More recently science too has discovered its importance and validated its significance in the personal and interpersonal life of man. We are coming to realize that love does really make the world go round, that it is grounded in the nature of the universe, that it is a law of life, and that it is essential to human well being. To the extent that we can say our relationships with others are really based upon love, to that extent they are real and have meaning.

To amplify this, let us look at what this idea of love signifies. Obviously it is no mere romantic sentiment. Love essentially includes at least three things—here I am indebted to an analysis by Professor Edwin Aubrey of the University of Pennsylvania. First, love involves seeking to stand in the position which the other person occupies, to reach out and try to see life through his eyes. Second, love involves having some conception of what human life is intended to be, what is right for the other person, what he may become. Third, love involves placing the resources of our personality at the disposal of the other person, making oneself available to aid the other person become what he is capable of becoming.

We all establish relationships, but only on such a basis are they lasting and significant. Only as we reach out to establish relationships with people on such terms can we hope to overcome that sense of aloneness, that feeling of insecurity so prevalent in our society which arises from the notion that nobody cares. Only as we can draw people into such relationships can we expect that they will begin to feel at home in the universe and that they are part of a friendly world composed of friendly men and women.

A third facet of personal living is the area of commitment. All of us have basic commitments, faith which gives meaning and purpose to our lives. We have key loyalties which serve as a basis of judgment and a standard of action. For man there is no alternative to faith, no escape from it. The scientist in his laboratory, the teacher in the classroom, the citizen in the community, the parent in the home—all operate on faith. Faith is not something in which a scattered few indulge, nor is it something resorted to after reason and experimentation have been tried and have failed. Rather, a man's faith, the values to which he is committed, underlies his every activity in day to day living.

The essential unity of mankind and the centrality of love mentioned earlier are such articles of faith. They cannot be proved, in the strictly logical or scientific senses. In religious terms they express what our Hebrew-Christian tradition asserts when it claims that God is the God of all nations and all men, and when it claims that God is love. We employ similar expressions of faith every day. We cannot live without doing so.

Over and beyond this essential ingredient of faith in all human living is the question, what kind of faith? Faith in what? What kind of faith is adequate for present day living? Each of us must find his own answer based on the best that heart and mind can tell him. Two points, however, seem to bear upon that answer.

One is the importance of combining our commitment with freedom. At first this may appear impossible. How can one be com-

mitted to something and still be free? Yet the problem of combining freedom with commitment is a crucial one today. It confronts us on all sides. It is acute in the political order. Can we combine a commitment to the democratic way of life while holding ourselves free to deepen and improve the quality of this democracy? In the economic order do we commit ourselves strictly to a faith in the system of free enterprise as it has developed here in the United States, or can we combine that commitment with the possibility which freedom suggests that there may be other and different ways of producing and distributing goods which, conceivably, may be more just? In the religious realm do we simply commit ourselves to a particular interpretation of the nature of the universe and of man which has been handed down to us and which must be held to once and for all, or is it open to revision and growth and interpretation? In other words, the question is: Is commitment an end in itself? If so, it leads to dogmatism and results in the production of static persons who stop growing at the very heart of their being. To hold to commitment as an end in itself is to be like the dog who buries his bone in the sand and then sets about assiduously to defend it from all attackers.

It is not that one's commitment should be tentative, or held with reservations, rather, that it should be open-ended. Deep within us we know that not one of us has the whole truth. We have at best only a segment of truth, but our tendency all too often is to take that portion of truth which we have and pass it off as the whole, as complete in itself. Instead, if we would hold what truth we may have and leave the doors of our minds open to acquiring still more truth, that would be combining commitment with freedom. Then, our commitments constantly would be clarified, refined, and enriched by new findings, by different interpretations, and by sharing with others. Only as we are able to examine the commitments we make and hold them in a context of freedom can ours be a growing faith and an enlarging vision into the nature and purpose of reality.

The second point about the nature of commitment is a corollary to the first suggestion about freedom. Our commitment should be such that it will eventuate in basic non-conformity. Non-conformity is rapidly becoming a lost art in these United States but that is not to gainsay its importance. It lies at the heart of our political and religious heritage and yet today the pressures to conform, not to deviate, not to express what one really thinks, have so permeated our communal living that we are fast finding ourselves in a society where uniformity is the rule and social stability the goal. People are afraid to be different. Anyone who doesn't conform is considered crazy or maladjusted or dangerous. We have moved far toward a static society



which is on the defensive to protect what is, to keep things "safe"—though it is far from clear always what we are to preserve ourselves for.

We must nourish the right of non-conformity. These are days when we desperately need the non-conformist, the heretic, the unadjusted person. Not unadjusted in a fundamental psychological sense, but unadjusted to much that passes as the accepted pattern of life because that pattern inherently denies and frustrates those things which alone provide rootage for the good life. The world has always needed that kind of rebel.

Evidence of the validity of this need is to be found in the admiration and yearning we have for people who exemplify this quality of non-conformity in one or another realm of life—men and women who identify themselves with the people—not just with one group; men and women who are deeply committed to fundamental values supporting the welfare of all; men and women who themselves live in simplicity and in freedom from all that binds and restricts the development of the human potential. When we encounter such people we take fresh courage; we get a new vision of what life might be; we are stirred and want to be associated with them.

Paradoxical as it may seem, only by nourishing this spirit of non-conformity can we hope to bring the "broken pieces of the world" together. Only by moving beyond the present state of confusion and brokenness can we point the way toward that unity and fellowship which characterizes human life at its deepest and best. Only through being non-conformists in this sense can we be sensitive and dynamic people, able to contribute to a different order of human community.

The foregoing have been some general directions in which personal living might move. All are related and no one alone will suffice. To meet the problems and pressures of our day we must think of personal living in terms of an orientation which enables us to see ourselves as part of the whole, of relationships which are rooted in genuine concern and love for others, and of commitments which, whatever their specific content, mature through freedom and lead to radical non-conformity. If such dimensions for personal living seem overwhelming think of the sage practical advice of the Chinese philosopher Lao-Tze, who affirmed that the journey of a thousand miles begins with the first step.



## M-P PLANS AND PROJECTS

THREE-GENERATION FAMILY CASE STUDIES.\* In the last decade growing recognition of the limitations of cross-sectional data has stimulated interest in more comprehensive studies of all aspects of human life and behavior. There has been an increasing emphasis upon the importance of longitudinal studies of both individuals and families. Such studies make a significant contribution to an understanding of the inter-relationships of the genetic unfolding of the child into adulthood in the light of the impacts of his cultural backgrounds and family and community influences. Many centers of research are concentrating much effort on the collection of the enormously complex data related to the growth and development of the individual.

Merrill-Palmer has, fortunately, since its conception in 1922 been collecting and studying all possible information about families and the individuals within these families. Many of the records cover three generations within the family setting. The wealth of material collected and now accumulated represents a challenge for many potential studies of the developmental processes.

One of the first approaches to organization and use of this enormous collection of data is the development of family case studies. These case studies are being compiled with an experimental point of view to determine effective methods of presenting the complex picture of families and their life and growth together. No one method is being used in this compilation.

Once these studies have been worked up, out of the mass of data available, they will be useful for many purposes, both in research and teaching.

The families studied intensively by the Merrill-Palmer School were not selected with any criteria involving physical or mental "normalcy" but include many types and patterns of development. The records which extend over a period of thirty years begin in many instances with the pregnancy of the mother, records and studies during in-

---

\* The early experimentation in methods of "writing up" these case studies is being done by the former Merrill-Palmer Staff members, Mary E. Sweeny and Rachel Stutsman Ball, who participated in the Merrill-Palmer program for many years. Miss Sweeny left the post of Assistant Director in 1945. Dr. Ball is now Associate Professor of Psychology at Arizona State College (Tempe). Both of the authors continue their contributions to the School as consultants.

fancy, early childhood including intensive studies during nursery school and continue through many years of mutual interest between the family and the Merrill-Palmer School. Some records are much more complete than others, for contacts with some families were lost during the years, but with several hundred families contact continued until the child became an adult, married, and planned his own family. Now, adults who once attended the nursery school may participate in a prenatal program coordinated with the infant service, then in the preschool service, the nursery school, and the clubs program. The grandparents in these families compose the nucleus around which the school is building its gerontology program.

—*Mary E. Sweeney and Rachel S. Ball*

**NURSING EDUCATION PROGRAM.** Increasingly, Medical and Nursing personnel who expect to meet parents and children in hospitals, clinics and offices, are becoming aware of the importance of understanding members of families as persons rather than merely as "cases," if medical care is to be maximally effective. Consistent with this progressive point of view, Merrill-Palmer School was asked to participate in a section of the educational program for student nurses at Harper Hospital in Detroit. A two-year program, begun this fall, was worked out between the Department of Nursing Education at Harper and the Department of Community Services at Merrill-Palmer. Groups of student nurses beginning their 12 weeks of experience in Pediatrics spend a week entirely at Merrill-Palmer, studying, observing and discussing the well child from infancy into the school years, his development, his use of group experiences, his relations with adults in the family and in the community. There is particular emphasis upon the relationship between parents and professional people as they work together for the well-being of the child. Student and staff evaluation of the program is an integral part of the work.

Beyond the actual learning experience at Merrill-Palmer for the students, the association with Harper Hospital calls for continued working together at the staff level, as the Department of Nursing Education seeks ways to develop its own resources, with a view to incorporating as much as possible of this aspect of nursing education within its own program by the end of the two year period.

—*Committee on Program for Harper Hospital Student Nurses*

**EXPERIENCE FOR DIETETIC INTERNES.** In nutrition we are entering a new era of awareness—awareness that a wide gap exists between theoretical knowledge and its application. We know the kinds of foods neces-

sary for an adequate diet, yet motivating people to choose an adequate diet is still a problem of major concern.

To aid future dietitians in helping others by effectively interpreting information about nutritional needs, Merrill-Palmer again has been asked to provide a week of experience for dietetic internes at the Henry Ford Hospital in Detroit and at the University of Michigan Hospital in Ann Arbor. The focus of the program is to present the concept that food is never food alone, but in addition serves as a vehicle carrying emotions and attitudes. Concurrent with this is the philosophy that any comprehensive feeding program implies a knowledge of human development and behavior. These concepts are demonstrated through observation and discussion of individuals, each reacting to his total environment, and by interchanging techniques, ideas, and insights with professional people from other disciplines.

—Muriel Ginsberg Wagner

1954 SEMINAR IN HUMAN RELATIONS. In the summer of 1954 the Merrill-Palmer School sponsored its third Seminar on Human Relations, an intensive six-weeks course designed for graduate students, especially those from foreign countries. The course was planned for students "interested in extending their understanding of human relations from an interdisciplinary point of view. Selected areas of interrelationships of man in his total environment were explored in their biological, cultural, psychological, religious and social aspects."

The Seminar followed a directed discussion procedure, rather than a lecture approach, with staff and students together exploring the subject. From the outset, students were invited to share responsibility with the staff and each was encouraged to contribute from his background and field of study to the development of the topics of the Seminar. To the disciplines represented by the staff—anthropology, child development, ethics, psychology, social group work—were added the fields represented by the students—bacteriology, education, group work, history, languages, law, medicine, and music—and all combined to explore together what was involved in understanding relationships among human beings.

The year before a similar method was employed in the Seminar and out of that experience the staff was firmly convinced of the values of this procedure, which involved students along with the faculty in roles of teachers and learners together, which took advantage of a multi-disciplinary approach, and which was directed to practical application of theories to everyday situations. The Seminar is not primarily intended for those engaged in human relations on a professional basis, but is for the person, whatever his vocational field, who is interested in developing insight into human behavior—his own and

others—and in becoming aware of what relationships among people mean.

Human relations are examined in common settings of the family, the community, the school, and the world at large. Attention was directed to man, not as an isolated individual, but in the totality of relationships which make up his life as son or daughter, child, pupil, parent, citizen, worker, etc. How man saw himself in each of these situations, and the ways he related himself and was related to by others—were the over-all concern of the Seminar. Man and his multiple relationships to his environment were viewed as continuous and reciprocal. Only in the totality of his relationships could man and his attitudes and behavior be understood.

The family was selected as the first area for examination because it provides a common situation out of which all can speak. From ordinary family situations at meal times, many factors in human relationships may be drawn, such as the meaning and significance of food, the roles of members of the family in relation to meals, the relationship between parents, of children to parents, of family to servants, of children to each other, of the family to guests and of the immediate family to the larger family of grandparents and other relatives, of the family and the retail community, etc. Cultural factors, religious meanings, sociological roles, psychological feelings were explored in discussions based on students' descriptions of how their families lived. Exploration of so common and casual a part of life as the family at meals proved an eye-opener to the students and helped provide from everyday experiences a tangible quality to what may at first seem an abstract subject like human relations.

Next, the Seminar turned to the area of man's work, thus broadening its discussions into the larger community. Here, the meaning of work, man's attitudes toward his work, work and living standards, social and ethnic discriminations in jobs, and work in relation to social status were considered. Again, the students drew upon their own backgrounds, and in addition, field trips were arranged: to the Chrysler plant to see men at work on the assembly line, to the C.I.O. Leadership Institute at the Franklin Delano Roosevelt Camp near Port Huron; and, to The Detroit Edison Company as a business enterprise providing service to customers. On these trips the students were asked to look for things pertaining to human relations and time was devoted after each trip to a discussion of the experience.

In discussing relations in the family and in the area of work attention was devoted to topics such as (1) perception (how we perceive, how our perception affects our relationships, differences in perception, etc.); (2) emotions and feelings (effect of emotions on thinking and

action, positive and negative feelings, importance of emotional climate, etc.); (3) freedom and responsibility (how necessary is freedom, kinds of freedom, relation of freedom and responsibility, etc.); (4) structure and roles (nature of authority, the place of discipline, freedom within structure, analyzing social structures, the place of individual, etc.); (5) values (importance of values in life of individual, how values develop, bearing of values to relationships with others, etc.); (6) motivation (how to involve and interest others, conscious and unconscious motivation, etc.)

The last portion of the Seminar centered upon social change. The view was presented that people everywhere are involved in change, either as persons who themselves institute change or as those engaged in relating themselves to change. With a workshop approach, two case studies (one from rural India and one from the Navaho) were used to illustrate ways in which changes in relationships had been attempted. Analyses were undertaken of what actually had taken place, what factors had been overlooked, what made for success or failure of goals, and in what alternate ways the situation might have been handled. Each student was then asked in turn to present a situation involving change in which he had been, or expected to be, related in his own country. In each case after setting forth the picture so all could understand the situation, the student posed his problem. Each problem was then discussed by all members of the Seminar and taking into consideration all the factors involved, students and staff suggested ways in which the student might conduct himself or relate himself in the situation. As a final step the student who first introduced the situation summarized the various ideas which had been presented and listed those which to him appeared most helpful and relevant. This proved a very illuminating and helpful exercise which served to bring into play all of the discussion of the preceding weeks.

Throughout the Seminar definite attempts were made to approach human relations in terms of the experiences and problems of the students themselves. Thus, the course was kept at a practical level and theory was tested against actual human situations. From the first week when practical home situations reported by students were used to open up the area of human relations so they could be seen in their breadth and complexity on through to the end the situations which the students shared with the Seminar were used to pull material together and illustrate ways of taking into account essential factors making for good human relations.

How helpful such an experience is can be surmised in part from the expressions of appreciation by students for what they had learned in new ways of looking at themselves and at their fellow men. Some

indicated that they could no longer remain unaware or insensitive in situations in which they found themselves, nor could they think of relationships among people as simple or uninvolved. In addition to the four hours of class discussion each day the group participated in field trips which bore upon the topic under consideration. Not only were aspects of living in a metropolitan area like Detroit viewed, but a high point was a two-day visit to Branch County, Michigan where students had opportunities to see and join with farm families in various activities in a rural setting. As an integral part of the Seminar, careful planning was devoted to the living arrangements of the students so that housing, food, and recreation, would provide a meaningful experience in human relations. The experience of international living with people from different countries—Austria, Belgium, Colombia, Greece, India, Indonesia, Korea and the United States were represented—is without doubt a challenging and important part of the Seminar.



1954 SUMMER SEMINAR PARTICIPANTS

*From front, left, around map: Koryoon Limtong, Thailand; Simone Vereecken, Belgium; Yong Sook Kim, Korea; Katherine Lazaridou, Greece; Herta Rabensteiner, Austria; Olga Palino, Colombia; Mariam George, India; May Ling Lie, Indonesia.*

This year's Seminar, like the one a year earlier, highlighted certain principles which Merrill-Palmer has been concerned in advancing and

developing—namely, students and staff cooperatively sharing in the process of exploring concepts and problems; an integrated approach to the total living and study experience of the student; the combination of practical experience (field trips, etc.) with principles and philosophy, a team teaching approach across academic fields, the view of man in the totality of his relationships. In at least these ways it is hoped that the contribution of the Seminar was not confined to the six-week period, but has been carried in small ways into all parts of the world.

—William W. McKee, Coordinator



## PROFESSIONAL POSTSCRIPTS

DOROTHY L. TYLER

**MERRILL-PALMER RECOGNITION FUND.** A Recognition Fund, providing an opportunity for friends and associates of the School to honor or memorialize persons of their choice, was established by the Board of Directors and staff in 1954. The Fund is to be administered by a Recognition Fund Committee consisting of five members, viz., one from the Board of Directors, one from the administrative staff, two elected from and by the staff at large, and the Assistant Treasurer, who will serve ex-officio as Fund treasurer. This Committee is now in being, with the duties of the secretary and chairman prescribed. The specific purposes for which the Recognition Fund shall be used are left to the judgment of the Committee, which is expected to be guided by these general principles: First, that each gift from the Fund shall be seen as helping to implement in a constructive, meaningful way, directly or indirectly, the fundamental purposes and goals of the School. Second, that each gift from the Fund shall supply a need which could not otherwise be easily fulfilled.

For an experimental period of five years not less than half of all money received by the Fund is to be saved toward building up the principal, income from which will eventually be available for use in meeting student needs. During the same period not more than half of the money received will be immediately available for meeting such needs.

The School hopes that the Recognition Fund, proposed and adopted after a number of funds honoring individual persons and for separate purposes had fallen by the wayside, will appeal to all who are interested in its present and future welfare.

**ELLEN MILLER REPORTS ON LIFE IN ENGLAND.** Many former students and staff members will be interested in the visit of Miss Ellen Miller to her native land after a sojourn of four years in England. Miss Miller, who retired in 1950 after thirty years on the staff, visited Merrill-Palmer briefly in June and again in September, when she spoke to an interested audience here on her impressions of home and family life in England. We found especially delightful her remarks on the institution of the pram, that springy baby buggy seen

everywhere on the pavements and even the highways of England, carrying the youngest, or even two or three of the youngest, members of the family. A nice little study could be made, she thinks, on the influence of this "home away from home" on the emotional and personality development of the English child. With Miss Judith Betts, who shares her home in England, Miss Miller returned on the liner *United States* in late October, in time to be caught by the dock strike and thus to be carried on to France, making the return on a channel steamer in choppy seas. Her address is: Mary's Mead, Friston near Eastbourne, Sussex.

MABEL R. RODGERS (1876-1954). Another strong link with the past of Merrill-Palmer was broken in the death on September 29, 1954, of Mabel R. Rodgers, one of our first staff members, who as it were came with the Merrill-Palmer bequest and stayed on as registrar until ill health forced her retirement in 1937. Since then she had made her home in Phoenix, Arizona, in recent years a near neighbor of Rachel Stutsman Ball. In the spring of this year her sister Janet, Mrs. Louis Webber of Lansing, brought her home to Michigan in her last illness.

Miss Rodgers had been a secretary in the law firm of Miller, Canfield, Paddock, and Stone, which was and is closely connected with Merrill-Palmer affairs, and also secretary to Mr. Charles Lang Freer in his residence on East Ferry Avenue. Partly as a result of her recommendation, the Freer House became the first building purchased for the new program of the School in 1921. She became a primary source of information about the Freer House, Mr. Freer himself, and the early days of the School, both while it carried on a program from February, 1920, in the Palmer Building on Washington Boulevard, and after it moved to its present location. The archives include several zestful documents from Miss Rodgers' lively typewriter without which our knowledge of Merrill-Palmer's past would be the poorer.

During the earlier years of Miss Rodgers' association with the School most staff members saw and knew everyone who came to Merrill-Palmer and were called upon to do a little of everything. It fell to her lot at first to interview all parents who sought to enter children in the nursery school, and she saw much of the children after they entered. Neither they nor the many who knew her during the seventeen years she was with us will forget her warmhearted friendliness, her honest and direct approach to life, or her stalwart and commanding presence.

Throughout the years of her retirement Miss Rodgers maintained her interest in Merrill-Palmer and entertained many traveling staff members in her home. Most of her summers continued to be spent in her native Michigan. We say farewell to her with sorrow and salute

the memory of a brave and gallant spirit. In her name the staff has made a gift to the Recognition Fund.

EXCERPTS FROM TOKYO. Sometime soon we hope to share more fully the pleasure and knowledge derived from Newsletters of 1953 and 1954, in which letters from students attending the Summer Seminars on Human Relations were published. Here we can provide only a taste by way of *apéritif* in an excerpt from the letter written by Chieko Ando, letting it carry its own message, just as she wrote it.

"... It has been so good even to see that short typewritten letter from the Merrill-Palmer School, for it has brought me that pleasant and unforgettable memory of this summer. . . . I had left Toronto 15th of August and had stopped at Saskachiwan and Banff. I can't tell you how much I have enjoyed seeing the grandeur of Rockies even for a day. Then I stopped at my friend's home in B.C. and from Seattle I sailed by a freighter on 1st of October. The journey has been just wonderful, for we have had five Canadians and five Americans and they were very good passengers in every way. We sang together and I was, of course, busy teaching Japanese to four of them who would work as missionaries in Japan. I began to be excited when I first heard a Japanese music from the radio two days before our entry to Japan.

"Two years absence from my own country—my family, my friends—so many things came up to my mind when the ship arrived finally to the Yokohama pier. . . . However, right after my arrival, without any holiday, I had to start working in this settlement due to the lack of leaders . . . here in Aikei Gakuen. . . . Since then every day really I am just kept busy with my own work. At first I was really depressed with the condition here, for it is such a poor section that this settlement locates. I have never seen such a bad slum in all my life. A tiny one-room barrack, smelly sewers and dirty clothes, shabby stores where they sell dusty food—everything struck me and particularly when I thought that they have only a slight hope of making their living condition better than the present ones, my heart ached. I was lonely and felt that my task was too heavy for me. This settlement was established 23 years ago by Miss Paine from U.S. and since then it has done much to improve some of the homes around the neighborhood. . . . Five departments, Nursery, Kindergarten, Children, Youth, and Clinics carry on independently their every day programs and I am the only full time worker for the Youth Dept. From Monday to Sunday except one day off on Tuesday I am really busy, for everything that concerns with the Youth Dept. I have to do it. For example, writing music notes every week for a Chorus group for young people is my job, because there is no secretary, and collecting fees and other administrative

work come in, beside my own actual groups. On Monday and Friday I teach English for Grade 7 and 8, and in the evening for adults and universities students. Imagine that I have to teach English! Wednesday I have a ping-pong and a library supervision; Thursday, a small group of Grade 7 girls and in the evening I have to be in the chorus group to meet young people and the chorus leader. Saturday, I have a group of another high school girls and on Sunday I attend meeting four times, first go to the church which is about 30 minutes walk and in the afternoon I attend the English Bible class which Miss Paine usually takes, but I have to take it when she cannot take it suddenly. From 4 o'clock I have to teach 'Acts' to my Grade 7 girls and in the evening we have a Bible study class in Japanese for adults and universities students to which I have to attend since I am the responsible worker of the department. . . . and today is Saturday. If it would be the ordinary life, Saturday would be the day when you can go out with your family or friends, but living in a very end of Tokyo which is so big it takes at least 2 hours to go anywhere and the only transportation which brings us here is a city bus which stops at 9:30 P.M. So all the staff, 11 women teachers, live together in this settlement and it is not good in a sense that you just cannot relax living in a same place where you work.

"Everything is very expensive in Japan and when you compare the prices with your salary it is really shocking to see prices. Many big department stores and other buildings have been recovered just as the pre-war period and my, I was amazed that I can see almost anything that I saw in 'the Eaton' or 'Simpson' in Toronto. But for example the nylons are \$2.00 at the cheapest and nylon slips and blouses are \$10.00 or more which are just beyond our reach. My salary is only \$30.00 a month, \$360 a year, from which you have to pay your meals which cost me about more than one third. The board [lodging] is free and the rest is mostly used for transportation for it is in such a distant place from anywhere and we don't have a car.

"But this is an ordinary Japanese life, although my salary is not too good compared with my friends who are college grads. From my tiny room I can see neighborhood and I am bothered with black soots which come in from my windows, because there are many chimneys of factories around here. Most of them have home industry, and so to the young people time means so much, for if they do not work they make less money at home. Particularly when all the members of a family work, it is hard for a young people to come out even one hour. When they come to hear the Christian Gospel every Sunday night they are sacrificing something and make time. . . . I am really encouraged seeing some of the young boys and girls who come to

our place regularly for they stand on their Christian faith very firmly, and as you know Christianity is not our national religion. . . .

"It is very chilly or cold in Japan now and we do not have heat until December. So sometime I have a headache because of the chill in my room at night and in morning. I put two sweaters and a jacket over it and do not pay any attention to my style any more in this cold weather, but I still shiver and shake. My body must have been weakened while the warm comfortable winter in Canadian homes and it takes for awhile for me to adjust myself now to this new life again.

"I hope I can go back to the Merrill-Palmer again. I have been changed much in my thinking for Americans because of my summer experience, and now remember each of you as my dear friends. . . . Please send the round letter to Japan, too."

ALY

ly,

eat

hill

l a

ore

ave

ian

this

een

ner

...